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The AMERICAN FRIEND

JULY 14, 1955

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FIVE YEARS MEETING SESSIONS, OCTOBER 20-26

THE NEW AMERICAN FREEDOM

A Meditation on "Independence"

By Arthur O. Roberts

"Independence Day," "Fourth of July." Such terms are synonymous in the minds of young lads with firecrackers and cap pistols, with rockets and cherry stones. To the American family it means picnics, community celebrations. For numerous communities across our land, "from sea to shining sea," the patriot's dream is rekindled by orators standing on a platform on the church lawn. Sandwiches and ice cream, mingled friendships, a baseball game between the dads and the boys, and the evening fireworks provided by the local merchants — such is the picture which was seen on the past weekend. Accidents will mar the picture, of course, as recklessness and drunkenness conspire against the celebrants.

We are proud of our country; and though we have grown rather dubious about our land being the Messiah of the world, we do still play, "God mend thine every flaw, confirm thy soul in self-control, thy liberty in law!"

With the passing of the years, and especially with the tremendous world-wide involvements, the United States is no longer simply hewing out freedom from vast uncharted plains. To us has come the large responsibility for holding high an idealism of *freedom under God* to other nations of the world. It is to be doubted that ours can longer be "a fiery gospel writ in burnished rows of steel." Let us seek the good of humanity under God, seek to enhance the dignity of men and nations. Most of all, let us sound the trumpet call for men to know freedom from the guilt of sin, through Jesus Christ, our Lord. Then shall our declarations of freedom of religion and of speech, and of assembly, have fullest meaning.

Wayne Carter has started working as youth secretary for the Board on Christian Education of the Five Years Meeting. Following his graduation from Earlham College he served as secretary for two years in Homewood Meeting in Baltimore, and later in Friendsville. He was also interim pastor at Knoxville during the past year. Last year he visited Cuba and Jamaica for the Mission Board. His wife is Elizabeth Parker of Baltimore. They have one son John pictured here.

CHANGES IN MISSION PERSONNEL

New Personnel on Field

On July 29 Graham Leonard from Kingsport, Tennessee, will leave New York to go to Ramallah to serve the Friends Meeting there as pastor. He will also teach religion in Friends Boys School and Friends Girls School and will do literacy work among the refugees.

Jean Knight from Kansas City, Mo., is the recipient of the Mary R. G. Williams Fellowship Award, sponsored jointly by the American Friends Board of Missions and the American Friends Service Committee. She will teach some Home Economics at the Friends Girls School at Ramallah, and will leave New York June 14 to be on the field at the opening of the school term in the fall.

Rodney and Joan Morris wi leave July 20 to go to Friends A rica Mission. Rodney Morris is fro Ithaca, N. Y., and Joan is fro Buffalo. He will be the agriculturi for the Friends Africa Mission.

Robert and Carol Mills are bot from Marion, Ind. They will leav sometime this fall for Friends A rica Mission. Carol Mills will b stenographer for FAM, while Rob ert will be head of the Industri Department replacing Harold Wi hite. Robert Mills has been directo at Flanner House in Indianapoli Ind., since July, 1953.

Allen and Mary Bradley wi also be at Friends Africa Missio Allen Bradley will be headmaste of the Secondary School this fa He was headmaster of Count Hi School at Oldham in England sinc 1951.

Returning from the Field

Dorothy S. Pitman left Africa o February 9, to be on furlough u til the spring of 1956. She is no doing deputation work for the Mi sion Board.

Everett and Ruth Kellum le Kisumu June 23, and will arriv in New York July 23 to 25. The have been in Friends Africa Mi sion for thirty years. In Februar Everett Kellum retired from th position of Educational Secretary t be followed by Kenneth Goom, British Friend.

Harold and Marjorie Wilhite an their four children left Kaimo March 29 and arrived in New Yor July 1. They have retired from mi sion work.

Changes in Richmond Office

Mildred White, formerly princ pal of Friends Girls School in Ran allah, has begun work as Educa tional Secretary for the America Friends Board of Missions. She al held this position for six months i 1948 between terms on the field.

Zunilda Gonzalez from Cub who has been secretary for th Mission Board since May, 1954, leaving July 30 for other work.

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ditorials . . .

Life Is Astir

AMONG PACIFIC FRIENDS
A Travel Story

e editor of The American Friend *is also General Secretary e Five Years Meeting and in this capacity visited Friends ashington, Oregon, and California, in the latter state attend- he Yearly Meeting sessions.*

To understand the Society of Friends in general, American Friends more particularly, one needs ike a trip of visitation among them. One might ask, how could great diversities be avoided in of the insulating distances that separate us. If more than 100,000 Friends in America had been entrated within any one state through the past years we would not have escaped diversities and ions, but we might have found a deeper spiritual d of our varied contributions. At least we could e met, seen one another, and could have been ex- d to our trends of life and thought.

From Retrospect to Prospect

But this retrospective "window shopping" will not our needs today. Here we are, in the year 1955, ered in far-flung aggregations from coast to coast. natural that within our separate groups we should lop group characteristics somewhat, or perhaps tly, different, from the other Quaker bodies. What ur separated bodies could meet long enough to out what each is thinking and experiencing—to , to understand, to find? From the West and North- through which I have travelled recently I'm sure e would come a zeal, an earnestness, a faith in revealed through Christ that would release and ess the latent power in all of us. Thinned out eralism" with no prophetic center to it, would give to an evangelical, forward movement if—if at the e time there were brought into the movement a er application of the gospel such as our service and f work accents.

We are in need of a new evangelism, not a new el, but a fresh and total application of it to the of *man*—and of *men*. As man is not a genuine on without his relationship to other men, so the el that reaches and saves him is social because it rsonal. But we would not, in this new evangelism, pret our relationship only in terms of one's fam- and local neighborhood, we would take seriously often neglected part of John 3:16, "God so loved world—" and the community and family of God ld loom in fullness before us.

We would know that we cannot dodge the ques- that fears and hatreds and segregations of his lren create. Our gospel light would shine into y cranny and crevice of the life of men. What a er we could be in our world with a dynamic faith experience and with the broad concerns of the gospel. These we might well have if only we could find one another as Friends, on the spiritual depths of prayer.

Where Nature is Gothic

So much for this prologue of meditations. It was in the great Northwest that these thoughts thronged my mind. It is people, not hills, trees, and the out-of-doors, that draw the visiting Friend to Washington and Oregon. Yet the immediate impressions of one who flies, getting thereby the sky view, and then motors, getting the road view, is the vast extravagance of God's world. Here in the great Northwest nature is lavish in her gifts. Tall spruce, firs, and pines standing in silent, symmetric grace pointing their fingers upward lead one's eyes to the towering peaks that are almost cosmic in their massiveness and height. One traces their lines upward, upward, and then takes a mystic flight on and up into the blue sky. Everywhere the minarets and spires of His temples call to worship and wonder—and there is no worship without wonder. All nature here is gothic.

Spread across more hills than Rome ever knew is Seattle, a city made by the resources of the Northwest, a center of the timber producing area and a gateway to Alaska, and now very Asia-conscious as war or peace hangs in the balance. It is the first large city of the U. S. A. in the path of peace or conflict, when viewed in our present East-West tension, and is thereby of considerable importance.

Here I was entertained in the homes of Harold and Faith Carson and Ben and Henrietta Darling. They helped me to meet Merle Green, pastor of the Memorial Friends Church, who in turn reviewed the work of Friends being done in this new area through the physical facilities of the church and parsonage built earlier by Milo Ross. An evening meeting with Friends from that Meeting and the University Friends Meeting capped an inspiring day as we discussed the Five Years Meeting, the Friends World Committee and especially the work of Friends in Kenya, East Africa. The new (only five years old) Friends Meetinghouse and center near the University of Washington has become an important place for students and others who seek a closer relationship with Friends.

This account would not be complete without the story of my ride to Snoqualmie Falls under the guiding hand of Wallace Atkinson. Deep answered unto deep at the roar of this great falls. When such power of a river is harnessed to a chief industry of the Northwest there is indeed a marvel, mixed with and guided by the power of the human mind. Here a great lumber mill tosses huge logs like toothpicks, cleans them of external bark and dirt, sends them through the mill which, with great saws, reduces them to useable

lumber, dries, and loads them on trains for homes in Indiana and elsewhere. This great complex of machinery with its racing belt lines adds mystery upon mystery to the uninitiated person. In one sense the awed observer might remark as he does before a great waterfalls, How marvelous are thy works!

With Oregon Friends

There was but one day available to visit Newberg, Oregon, home of George Fox College, and place of meeting for Oregon Yearly Meeting. Met at the station by Charles Beals and returned to Portland by him I had sandwiched in a few hours of conversation with Milo Ross, president of the College, with Levi and Rebecca Pennington and Olive Elliott. The sons of Milo and Olive Elliott had been associates of mine in the Quaker unit in France during the First World War.

Milo Ross will meet Friends in Indiana when he comes to the Five Years Meeting next October to address the sessions. His initiative in the extension work of Oregon Yearly Meeting, his devotion to Friends peace testimony and to his present task as president of George Fox College are well known to many Friends.

Levi and Rebecca Pennington stand in the minds of their friends as stalwarts of the Society of Friends and especially of the Five Years Meeting to which they have given so much in service. We sat together lost (or should we say found) in the memory of familiar and common experiences. Above the mantel as we conversed hung an exquisite painting of Levi Pennington, done by their daughter, Mary Pearson. She had even caught the one thing that especially characterizes Friend Levi, the twinkle of humor in his eyes.

These Friends, Milo Ross, the Penningtons, the Charles Beals family, and Olive Elliott (there was not time to meet others) were Oregon for this traveller, more than is the gothic out-of-doors in which they live. How we would love to shorten the distance between them and the rest of us!

"All This and Heaven Too?"

From the road level of the Portland airport we rose again into the sky view, above this gothic northwest. Never before have I looked down upon such beauty, from far above the cathedral spires of the great Cascade Range. "We shall soon pass Crater Lake," the voice of the Captain came over the amplification system. Shortly we saw it a thousand feet below us. Putting on a show supreme the pilot tipped the plane sharply and circled this wonderfully blue deep water held in the crater of an extinct volcano. We looked down into its very center and contemplated the history of the planet, once throwing its molten center upward, cooling down, filling at last with clear cool water thousands of feet above sea level.

Coming past Mount Shasta, whose crest is more than 14,000 feet high our plane again circled in an arc about its peak. These—Crater Lake, Mt. Shasta, the great patches of northern California farm lands ly in the geometric designs of contour farming, presen an experience of glory and beauty *par excellence.* words and the emotions of G. A. Studdert-Kenn came to my mind, "It's beauty strikes me dun How real, though how far from explanation, when glory of the Lord settles down upon one, whethe the sky above the Cascades or in a meeting for wors in their foothills, when words feel out of place in shekinah of his presence!

To be silenced by the Eternal is important, finally our tongues must be loosed to tell more fu of His wondrous works. In the spiritual rhythm life there is place for silence, rapture, consecrat action, and the telling of the good news—the relea of the evangel.

World Events at San Francisco

It was after this flight that I met with Berke Friends and John and Marion Spitler, John serv as pastor of the Meeting. This was an occasion t exciting and sobering. It was exciting to see a of Filipino students who had been brought by a m ber of the meeting as his guests. There were also Internes in Community Service of the Regional Frie Service Committee who were starting their w through "Jericho House" nearby. Introduced one one they gave their names and home addresses, wh included Atlantic Coast States and elsewhere ac America. It seemed clear that here was a body worshippers who not only assembled but *met,* so m so that the occasion could be said to be a *meeting.*

There are always some unscheduled experie that come to a traveller through the graciousnes Friends. Before starting on the trip, I had known plans for the observance of the tenth anniversar the United Nations and the meeting on this inte planned for the Friends Center in San Francisco, u there was little hope that at this late date I c edge into occasions for which reservations had b made far in advance. But there it was, waiting o me, the extra ticket to the Festival of Faith in the Palace. Here, among 25,000 other Americans i row of Berkeley Friends, we shared in the mee designed to put religious concern under internati organization and peace.

Secretary of State, John Foster Dulles, and Leslie Munro, Ambassador to the U. S. A. from Zealand and delegate to the United Nations, headl the occasion with an appeal for the contribution religion and moral values to the work for world o A choir of one thousand voices led us in "These Th shall be, a Loftier Race," and again lifted up Haydn's "The Heavens are Telling." It was a g dramatization of the concern of religious people peace, including resolutions of confidence and hop a united world under God.

To Our Pleasant Destiny

Four hundred and fifty miles of road view

eley to Whittier brings out the lure of distance
ss the San Joaquin Valley to the purple hills on
ast and west rims. With the Spitlers and Linda
nsend, Reading Clerk of California Yearly Meet-
we took the breeze that only American automobile
d can give through an otherwise hot though fruit-
valley. Curving roads unwound ahead of us and
came the long, straight stretch ending with the
t hills road going 4,000 feet upward, and down
n to Whittier, and California Yearly Meeting—the
iny that drew me from home at the start.

When one speaks of distances that insulate he can
y it to many Yearly Meetings. California Yearly
ting illustrates it with nearly 800 miles from San
o Meeting in the south to Capay Rancho in the
h. Remembering that it is nearly 4,000 miles from
land in Oregon to Belvidere in North Carolina
from San Diego to Portland, Maine, and 1,200
s up the coast to Seattle, Washington, one might
wonder at the measure of fellowship we have
able to create. We need to keep singing and
king,

> In Christ there is no East or West
> In Him no South or North,
> But one great fellowship of love
> Throughout the whole wide earth.

far flung are our lives, but how near is our Lord
ll of us!

This year California Yearly Meeting experimented
a new program for their sessions, meeting in the
ning for a devotional address then breaking up
fourths to study and discuss four separate topics:
ship, Christian Education, Stewardship, Prayer
Bible Study. The afternoons were given to busi-
.

Everett Cattell, missionary to India from Ohio
rly Meeting, brought the main addresses in the
ning and evening with a clarity and discernment
was very refreshing and stimulating. His rare
of looking inside the human heart and human life
reporting in clear language what he sees, both of
and salvation, was very helpfully shared with us.
were all brought together under the judgment of
Lord.

It was my privilege to speak to the Yearly Meet-
on the work of the Five Years Meeting, our use
gratitude for the new Central Offices at Quaker
the forthcoming sessions at Richmond, the report
recommendations that will be before those sessions
meeting every three years, the change of name
will be involved, and the United Services which
e the Five Years Meeting a daily function more
an organization, and finally a report on the
nds World Committee. The Sunday morning
ing for Worship with a well filled room was my
opportunity to share with these dynamic Friends.
des public meetings the person to person contacts
invaluable opportunities for sharing in the plans
work of the Church.

Dorothy Pitman and Samuel Levering were two other Friends sharing the work of the Five Years Meeting. Dorothy Pitman speaking as our missionary from Kenya, and Samuel Levering as Chairman of the Board on Peace and Social Concerns, giving a stirring review of the problems and opportunities of peacemaking with special reference to the political aspects.

A new and outstanding event during the sessions was the dedication of the new Gifford Lounge at Quaker Haven, a center for retiring missionaries and ministers. This new building, a gift of Robert L. Gifford and his wife, consists of living quarters for families, a laundry, a lounge and recreation room, automatic washing machines, and television.

Reminiscent of the national conferences of Friends men and women last year in Whittier, annual banquets were held this year. New church buildings across the Yearly Meeting are the milestones of Quaker men in California. They more than any other body of men in the Five Years Meeting were responsible for urging and then helping create "Quaker Men" on the Five Years Meeting level. Like the sculptor, Thorvaldsen, when asked which was his greatest piece of work and was reported to have answered, "The next one," so Quaker men might reply.

We have passed several stages in the history of Friends. Some of them rose to a higher level than others. Something is now astir among us. As hinted in the opening paragraphs of this story, we may be on the verge of a new evangelism, with a warm dynamic center and a wider application of the gospel. No one area of Friends has a corner on truth or on Quaker traditions. The day is open wide for a new impact, rising out of a fresh experience of God's saving, impelling grace. If and when that new vital gospel day dawns among us, California and Oregon Friends will have an important contribution to make. When that day comes it will not be because we have "gone back" to recapture a heritage of some kind, but because we have found the life and spirit which created that heritage in the first place.

If indeed this new creation among Friends rises it will be because we have ourselves become new creatures in Christ Jesus.

The Quaker Visit to Russia

Five of the six Friends traveling in Russia during June have returned to the United States and are sharing their experiences with Friends and with the many others interested in this kind of work toward international understanding .William Edgerton of Pennsylvania State University, the Russian-speaking member of the group, remained in Moscow during July to do research. Eleanor Zelliot, assistant to the editor of this journal and member of the group, wil contribute three articles on the visit in coming issues of *The American Friend.*

God's Uses of Suffering

By Thomas Kimber

While visiting Sequoia National Park last summer, I gazed with great admiration at the tremendous redwood trees, many of which tower more than two hundred feet in the air. I noticed that the tops of several of these giants were twisted and blackened by fire.

At first I was a bit disappointed in this marring of their beautiful symmetry. But as I continued to gaze on their massive trunks and considered their antiquity, a new feeling gradually came over me. For these forest giants had been standing when the ships of King Solomon was sailing down the Phoenician coasts with gold of Ophir in their holds. Perhaps it was a thousand years ago that the forked lightning had been hurled at their lofty boughs but had been unable to fell these rugged sentinels of the high Sierras. They had weathered the fiercest storms of heaven and defied the onslaughts of the elements. Thus it is with human life. There is something of grandeur in the soul whose faith has been tested by fire that far transcends the innocent beauty of a younger Christian experience.

For, whether we like the process or not, and whether or not we can explain it, suffering is one of the chief means used by God to develop heroic character. We have become so accustomed in our time to scientific analysis and experiment that we seem loath to admit the fact that mystery may still have its place in the universe. A wise and cultured English physician in the seventeenth century, Sir Thomas Browne, wrote, "There be not miracles enough for me. . . I love to grapple with a mystery." That there is mystery enshrouding the whole problem or human suffering no one in his right mind can deny. This is especially true when we consider the suffering which so often befalls true followers of Christ.

Some years ago I was privileged to know a very intelligent and gracious lady who had taught Latin and English in a Christian college. Much beloved by her students, this splendid teacher was forced by ill health to relinquish her position and take up her residence in a bungalow near the mountains in a small California town. She was found to be suffering from tuberculosis. Completely laid aside from her normal activities, she lay in bed in her tiny room, wondering at the strange providence that had befallen her. Far deeper than any concern about her physical hardship was the sense of futility that now assailed her. Why did God treat her thus when she had apparently been so faithful a servant in His vineyard?

Thomas Kimber, chairman of the English Department in Pasadena College, is a widely traveled Friend and a member of Pasadena, California, Friends Meeting.

I too have often pondered on this same problem—the problem of human suffering. For suffering in some form seems to be the universal lot of humanity. "Man is born to trouble as the sparks fly upward" wrote Job out of the bitterness of his grief.

But the question persists and should if possible be answered: Is suffering actually futile? Just here, I feel, is the crux of the problem, for I submit that if only one can be convinced that trouble actually is not useless, it will in very large measure remove its sting and bitterness. Now we are up against a mystery—one which we may never fully solve in this life, but some inklings of truth, some partial answers, I certainly believe are vouchsafed to us in the Bible. "Except a corn of wheat fall in the ground and die it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) "Now no chastening for the present seemeth to be joyous, but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrew 12:11)

When John Milton at the age of forty-three was stricken with total blindness it doubtless seemed to him that everything essential to the fulfilling of his life ambition had suddenly been stripped from him. Had he not sought with his prolific pen to uphold the cherished cause of Puritanism in seventeenth century England? Had he not dedicated his high talents to a noble end? And now in the midst of his career was he to be cut off completely from all that he felt called to accomplish? The anguished cry of a great soul is expressed in his sonnet on his blindness with its memorable closing line: "They also serve who only stand and wait."

There is frequently more actual heroism in "standing and waitin' than in storming a fort. Action any kind is more satisfying to t human spirit than inaction. B there is a quality of sublimity, moral heroism, in the soul's u failing trust in God when His fir of chastening or testing are bur ing away life's dross.

What, then, are some of the le sons which we may learn throu our dedicated endurance of physic pain or other forms of suffering

One of them is suggested by t poem cited above. Undoubtedly p tience is a fruit not really cul vated by the human spirit, yet th is a spiritual virtue much valu by our heavenly Father.

Closely related to patience is a attitude of renunciation. This do not mean annihilation of our wi or destruction of our human pe sonalities, but it may involve subordination of our wills to higher will. "Ours are our wil to make them thine," says Te nyson. "Who art thou that thc should'st demand happiness queries Carlyle, "Blessedness higher than happiness."

Finally, one of the rarest ar most winsome of the fruits of su fering is genuine human sympath In no other soil does this love fruit flourish so abundantly. The is, I believe, a sort of sacred frater ity of those who have suffered. is they who minister most tender to others who are passing throu the depths. There is somethi cheering about the trying expe ence of Pilgrim and Faithful cros ing the fearsome river. When P grim was almost overwhelmed wi terror, Faithful steadied his falte ing steps, crying out, " I have fe the bottom, Brother, and it good."

Fruitage

We may not understand nor know
Just how the giant oak-trees throw
Their spreading branches wide,
Nor how upon the mountain side
The dainty wild-flowers grow.

We may not understand nor see
Into the depth and mystery
Of suffering and tears;
Yet, through the stress of patient yea
The flowers of sympathy.

Spring up and scatter everywhere
Their perfume on the fragrant air—
But lo! the seed must die,
If it would bloom and multiply
And ripened fruitage bear.

Toward Good Churchmanship

By Paul Younger

Here is a response to the statement by Elwood Meredith (The merican Friend, *June* 17). *Paul unger, former pastor at Alham- Meeting in California Yearly eting and presently active in ristian Education work, offers a pter from his own experience.*

When a Friend discovers that a ncern of his is being shared by ther it is heartening and engthening to his purpose to do nething about it. Such a spiritual ift has happened to me just now. on arriving home today I dis- ered *The American Friend* as a t of the mail. Immediately I gan to read the interesting art- s found in its pages. When half y through I came upon the art- , "Are you Overloading Willing mbers?" by Elwood Meredith. oncur heartily in his concern I feel if I share a bit out of my n experience it might give re- orcement to the constructive a which he has presented.

Yes, willing members are often rworked but by the same token ne other members are under- rked. To even responsibility is essary if the work of the church o move forward as it should.

Results of An Experiment

A new pastor always faces up to responsibility with fear and mbling. This was particularly e in one experience of mine. The storal Committee had as much said, "It's up to you and the Lord ether we sink or swim." I was d they included the Lord! I be- n to ask "Who is on the Lord's e?" In the course of our deliber- ns it was discovered that a few mbers were doing too much d too many people were doing little. There were a multipli- y of Monthly Meeting commit- s with members duly appointed them but surprisingly little be- accomplished.

Since it was sink-or-swim we de- ed we should do something and it now. After a stroke or two in effort to keep from going under, became apparent that the way must involve, first, streamlin- of organization and, second, ing more members responsi- ty.

Upon careful examination it be- ne apparent that any activity responsibility of the Meeting could rightfully be listed under one of five functions. These five correspond exactly with the five divisions of work in the Activity Outline as presented by Elwood Meredith. I am reminded at this moment of the scripture, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

May I challenge any Meeting on Ministry and Counsel if they desire to face up to their responsibility of rethinking the function of the Meeting to place on the blackboard the simple headings, Worship, Study, Fellowship, Service, and Administration, and then attempt to classify any and all duties, activities and functions of the Meeting under one of the five headings. This being accomplished they will see at once how unwieldly their present organization is and how simple it could become. What will be the result? Clearly before them will appear a five-fold program under which the total church can function.

Every Member Chooses a Major Concern

When it is seen that there are only five areas or blocks of responsibility in the total program, every number will almost automatically choose one. When the tally of interest is taken it will most likely be discovered, as did we, that the membership of the Meeting will be fairly evenly divided. Every member will have a major interest and will not be asked to double up by adding another. The total membership can now grouped into five segments, each with a specific function. Each new member added to the Meeting is asked to classify himself as a member of one of the five segments. By this method no member is ever at loose ends, unattached or unused. To keep the matter in balance and everyone on the growing edge of the program of the Meeting satisfied with his part in it, it might be well annually to ask every member either to renew his commitment or to make a new one.

What Can You Expect

It might be better if I omitted the following. The thrill of an adventure is discovering how it is going to work out. This will be somewhat like turning to read the last chapter in a book to see how the story ends. However it will not work out the same for every Meeting that tries it and there will be much experimentation between the beginning and the end, but I must suggest to you how it might work in view of our experience.

When each segment of the Meeting, let us say the group primarily interested in worship, gives prayerful thought to the question, "What should worship be like in our Meeting?" they will make a thorough study of worship as it is experienced by the Meeting, groups, families, individuals. They will get insights into the strength and weakness of corporate, family, individual, public and private worship.

A commission on worship, the membership of which should be representative of the total worship life of the Meeting, might be set up to study further ways and means of improving the worship life of the Meeting, to face up to problems concerning worship as they arise. This doubtless would be an ongoing part of the organization. They would always be on the alert to see that worship throughout the church should be what God would have it. They would report their findings and recommendations to the Monthly Meeting, the Monthly Meeting would take such action as seemed best and send a copy of the minutes to each member of the council, namely, children, youth, and adult, which in turn would put into operation the action of the Monthly Meeting. The councils finding difficulty in doing so would report to the Meeting on Ministry and Counsel where the matter would be considered and passed on to the proper commission for study and recommendation. So the work and business of the Meeting would go from month to month. This would be the result for each of the five functions of the Meeting.

Try It In Your Meeting

You will discover in the end that you have united the Meeting under one simplified and streamlined organization wherein each functional unit finds opportunity to contribute to the whole and no activity gets lost in the shuffle or duplicates the work of another. Try it and you will like it. The activity outline would be very similar to that furnished by Elwood Meredith. Our basic ideas concide. Should there be those seriously interested in this plan of church organization I shall be glad to share further out of my experience of twenty years with the program.

Service in the Holy Land

By A. Willard Jones

A. Willard Jones who, with Christina Jones, served many years as principal of the Friends Boys' School at Ramallah, Jordan, (formerly Palestine) is now Executive Secretary of the Near East Christian Council Committee for Refugee Work. In his summary of the past year of work he lists twenty-five voluntary agencies who are giving varying measures of aid in the refugee service. Only a few excerpts from his report can be given here.

"As we face the future and realize that the United Nations is planning for five more years of UNRWA services, we are forced to take stock of our own procedures. While planning for the continuation and for the strengthening of our program of service to Palestinian Refugees we wish to call upon our brothers in the West to re-explore the possibilities of finding a solution of the refugee problem. Conditions such as now prevail in the camps and slums of these important Near Eastern countries should not be permitted to continue. Although our lines of references are humanitarian rather than political, we implore our Christian colleagues of the West to seek until they find a political solution that would be acceptable to their Arab brothers and restore them to productive occupations and to normal living. . . .

"One of the most important and indispensable contributions of the voluntary agencies is the provision of clothing for the refugees. It has not so far been possible to stretch UNRAW's limited relief budget to cover this requirement, and without the help of the voluntary agencies many of the refugees would now, after six years away from their homes, possess not one stitch of clothing. UNRWA pays ocean and inland freight on all clothing imported into the host countries for distribution to the refugees, and has expended over $260,000 for this purpose during the yast year." . . .

It sounds like a line from the life of Jesus when Willard Jones writes that relief workers "are swamped by the multitude and have to devise new techniques for handling the crowds. Fortunately the Committee had been able to secure the services of many trained internationals who devote themselves wholeheartedly to this needy work. In all our centers, in places like Amman, Hebron, Irbid, Tyre, Sidon, Samaria, and Jerusalem, our team leaders and their local staff dispense relief and distribute clothing, but they also find time for casework, for developing 'self-help' projects such as weaving and stock-raising, for conducting classes in fundamental education, for opening sewing centers and for a certain amount of club work. . . .

"The following projects are carried on in Hebron. Three milk centers serve rations to 2505 persons daily; four feeding centers where cooked meals are served to 1330 persons five times a week; an infant feeding center in Hebron for undernourished babies. Farmers have been lent quantities of wheat for sowing. Some 10,890 vines and 1,046 fruit trees have been distributed in frontier villages. A needlework center employs peasant women. In 1954 they received $1,456 in wages. Clothing has been distributed to 2473 families. Money was given to care for five T. B. cases and much social casework is carried on throughout the year. . . .

"The Friends Mission schools in Ramallah provide scholarship grants for 209 refugee pupils amounting to approximately $11,-000. Most of the clothing distributed through the Mission comes from the American Friends Service Committee. . . .

"Contributions of clothing and other relief supplies were made to the Friends Girls' School in Ramallah and to three refugee schools in Jerusalem. Supplies were also given to orphanages in Amman and in Lebanon. The AFSC is directing its attention to a long-term program of village improvement which may in time be of considerable benefit to the refugees in Jordan.

"The Mennonites carry on a large program of clothing distribution to refugees and local poor in the Jericho area. During 1954, clothing valued at $135,052 was provided for more than 67,000 persons, including 56,000 refugees. Quantities of foods were distributed, both in the Jericho and the Hebron areas. Christmas parcels were given to 6,000 children in fifty schools located throughout East and West Jordan. Contributions of medical supplies were made to ten hospitals, clothing and miscellaneous supplies were provided for various institutions and needy individuals. A significant phase [illegible] the work in which more than 1,0[illegible] women participated during 195[illegible] In addition to the seven persons [illegible] the Jericho program, twelve Me[illegible] nonite voluntary workers are l[illegible] cated in various schools, hospita[illegible] and welfare projects througho[illegible] Jordan. Plans for 1955 inclu[illegible] participation in the distribution [illegible] American surplus foods."

Christmas Is Coming!

It will be too late for Christm[illegible] if we wait until the month of D[illegible] cember to send gifts to the Servi[illegible] Committee. A recent letter fro[illegible] Vienna says that the Quaker Un[illegible] there is already discussing pla[illegible] for this most important holida[illegible] Individuals and groups that wou[illegible] like some summer work might e[illegible] joy thinking of cooler weather [illegible] getting ready for Christmas.

Here are the things that t[illegible] Service Committee workers [illegible] Vienna would like to have f[illegible] Christmas gifts for people who[illegible] they are assisting in one way [illegible] another:

Sweaters—
pullovers for children,
cardigans for old people
many of whom are in institu[illegible]
tions
Mittens—
Warm stockings
make them long—up to th[illegible]
knee and even higher
Ski socks and stockings,
heavy wool
Children's warm coats and jac[illegible]
ets
Ski pants for all ages
Quilts

Many articles on this list f[illegible] Vienna are just as suitable f[illegible] Germany, Italy, France, Jorda[illegible] and Korea. The Service Committ[illegible] can use hundreds of these article[illegible] and any sent in time for Christm[illegible] become special holiday gifts, th[illegible] warming hearts as well as bodies

These gifts will be useful at an[illegible] time, but to reach the Quak[illegible] centers overseas by Christmas, th[illegible] materials must reach the AFSC b[illegible] Labor Day.

Heifer Project, Inc., has set goa[illegible] of 1,200 cattle, 500 goats, 400 pig[illegible] 100,000 chicks and 400 packages [illegible] honey bees for overseas shipmen[illegible] to war ruined or agriculturally un[illegible] developed lands this year. Heife[illegible] Project, with headquarters at Ne[illegible] Windsor, Maryland, is an interfait[illegible] organization active in relief sinc[illegible] 1944.

New Look in California Yearly Meeting

By Robert E. Cope

With a new "stream-lined look," lifornia Yearly Meeting's di- ıond anniversary sessions, held Whittier, June 20-26, gave vi- rous denial to any contention at Quakers have lost interest in eir annual gatherings.

For the first time in several cades, the Yearly Meeting pro- am was marked by innovations. e workshop periods each day ve Friends an opportunity to scuss informally such topics as orship, private devotions, ste- ardship, Christian education and uth activities. A rest in the ddle of the afternoon for tea and llowship was most welcome. kewise, the holding of only one siness session each day was an teresting experiment.

Everett Cattell, Ohio Yearly eeting's well known ambassador India, was the guest speaker d brought a series of stimulating essages on the requirements of ristian living. Errol T. Elliott, itor of *The American Friend*, d Dorothy Pitman, missionary der the Five Years Meeting in st Africa, also shared helpfully the devotional periods. Donald Spitler, Yearly Meeting superin- ndent, in his keynote address, Unfinished Business," called Cali- rnia Friends to seriously consi- r the work yet to be done in eas of world peace, public mor- s, race relations, church exten- on and personal religious growth.

To discuss six days of work and orship in a brief report is impos- ble. However, your reporter ould like to list a few of his out- anding impressions of the 1955 thering:

1. THE GROWTH AND VIGOR OF THE UNITED SOCIETY OF FRIENDS WOMEN.

With 475 women attending the nual banquet, fourteen new so- eties organized during the year d $22,226.59 raised for all pur- oses, the women of California early Meeting were more than stified in feeling a sense of deep tisfaction with the achievements 1954-55.

2. THE INCREASED INTEREST AND ATTENDANCE.

There were 432 pessons who of- cially register for the different early Meeting sessions. This to- l, of course, did not include many of the nearly eight hundred who attended the simultaneous banquet on Thursday evening.

3. THE INCREASE IN MEMBERSHIP.

For the first time in many years, California Yearly Meeting reported a sizeable net increase in membership. It is hoped that this increase of 249 is the beginning of a reversal in recent Quaker trends.

4. THE EMPHASIS ON CHURCH EXTENSION.

With one church building in the process of erection at Granada Heights southeast of Whittier, and new work being pioneered at Ventura and at Walnut Creek (Contra Costa County), the Yearly Meeting is implementing its concern for non-resident Quakers and for the vast number of unchurched people in California. Verl and Lois Lindley are already working at Granada Heights, Hester Hoffman is on the field at Walnut Creek and Charles and Aletha Cox will go to Ventura on September first.

5. LIVES DEDICATED TO FULFILLING THE GREAT COMMISSION.

Few hearts could have been untouched as seven missionaries stood before the congregation on Sunday afternoon for a dedication service. Paul and Patsy Miller, with their two small children, were to leave for Alaska the following Tuesday; Raymond and Gertrude Burbank with their three daughters, together with Virginia Miller, will go soon to Honduras; David and Christine Peterson, after a period of language study in Costa Rica, will take up work in Guatemala.

6. CONCERN FOR THE QUAKER PEACE TESTIMONY.

Much interest was evident in the Quaker peace testimony. Samuel Levering, chairman of the Five Years Meeting Board on Peace and Social Concerns, challenged the attenders with his portrayal of peace action as a Christian imperative. Sidney Bailey, British member of the United Nations' Quaker team, gave interesting insights into how the team works. Randolph Pyle reported on the United Nations seminar held in San Francisco during the 10th anniversary meeting there.

Clerks to serve California Yearly Meeting in 1955-56 were reappointed as follows: Oscar O. Marshburn, presiding clerk; Arnold Owen, recording clerk; Linda Townsend, reading clerk. James Perry was appointed to act as announcing clerk.

A good summary of the 1955 sessions was contained in the observation, with variations, heard many times: "Hasn't this been a wonderful Yearly Meeting?"

Young Friends Conference Plans

Theme: CHRISTIAN LOVE

For the first time North American Young Friends will convene for their biennial conference at a camp rather than on a campus, and are looking forward to a new experience with the hope that a change in atmosphere will be helpful to the work, worship, and recreation together.

It is to be held at Quaker Haven, where there are fine facilities for boating and swimming. Work projects will be available for the ambitious. Each day there will be a talk, some worship, and discussion, centering around various aspects of the big theme, Christian Love—in respect to personal outreach, to the family, to the community, and to the world. The hope of the conference is that those who attend will experience new growth in this love. Only in this way can the conference be of use in the Kingdom of Christ.

Come and share!

The location is: Quaker Haven Camp, Dewart Lake, Syracuse, Ind.

Date: August 27 to September 3.

Age limit: 18 years or seniority in high school to somewhere between 25 and 30 years. Registration is limited to 250.

Cost $32. A registration fee of $1 is refundable if received by August 1. Some work grants and scholarship aid will be available for those who wish to defray part of the expense. The travel pool will have funds to aid transportation costs.

If possible bring your own bedding and pillow. A limited number of sheets and blankets will be available to rent.

Don't forget your swimming attire!

For further information, write

Ruth Hyde
1986 Summit St.
Columbus 1, Ohio

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Religion and Mental Illness, by Carol Murphy; Pendle Hill Pamphlet No. 82, $.35.

This is an experienced lay person's understanding of psychosis and a definition of the problem it presents. Carol Murphy follows the mental hospital worker into the private worlds which, in a sense, magnify and reflect the deepest troubles of mankind as a whole. Of paramount importance to the counselor of the mentally ill is a sense of kinship with the individual.

Religion is relevant when it can assure the mentally sick that "men become fully human only through love, that is, by the grace of God." A vital religion is of greatest necessity; and no religion is vital unless love is set at its heart.

The healing relationship is one of detached involvement. Only as the pastoral counselor may act in the spirit of Christ will he be effective in helping the mentally sick person to know his helplessness and have faith that he can be released from his condition. Thus, always sensitive to the need for more skilled help, the religious counselor is constantly offering a ministry of reconciliation. In so doing he can help the ill person to realize his ultimate relationship to God, and to know that he may have it.

Mildred Hale

* * *

Nathan Trotter: Philadelphia Merchant, 1787-1853, by Elva Tooker; Harvard University Press; 276 pages; $6.00.

Nathan Trotter was a Quaker businessman who operated a metal-importing concern in Philadelphia during the first half of the nineteenth century. This book is primarily a technical examination of his business methods and his investments, showing how his operations contributed to an expanding American economy, but it gives due attention to his Quaker background and to the importance of certain traits—honesty, shrewdness, caution, uncommunicativeness—in his business success.

Frederick B. Tolles.

* * *

Teaching World Understanding, edited by Ralph C. Preston; Prentice-Hall; 207 pages; $3.95.

This book is readable, timely, fundamental, and practical. It is attractively assembled; it abounds in meaningful illustrations. It is a pleasure to read, but it is a workshop book as well. The goals are specific and a wealth of material is suggested at the close of each chapter. It disputes the fallacy that world understanding can be reached merely through preachment or talk. It makes suggestions for pupil participation in this que for understanding.

The book is the combined wor of eight specialists; each author an authority in his special fiel and all the procedures have bee tested. The book was planned b the Peace Committee of the Phi adelphia Yearly Meeting of th Religious Society of Friends. Th authors are united in the Quake belief that "there is something d God in every man." The autho are not only familiar with the edu cational practices in Quake schools, but they have also draw on their own experience in educa tional enterprises in non-Quake schools in the United States an Europe. This book is invaluabl for the teacher who believes, "W learn to do by doing," and who i concerned for world understand ing as a necessity for adequat education in our time.

Wm. J. Reagan

* * *

Charles Morlan, well-know Friend of Ohio Yearly Meetin (Conservative) has prepared tw booklets entitled, "Quaker Lov Story" and "Living A-Top of th World." The first one was pre pared in connection with the An nual Letter which the Morlan send to their friends. The latte is a concise statement of the prin ciples of true Christian living fro the point of view of Charles Mor lan. Copies of these may be ob tained free of charge from Charle P. Morlan, Box 18, Damascus, O.

APPRENTICESHIP

Last year's brown fawn—her dapple hardly faded—
Paused suddenly, and faced the wind, and stood
A frozen lilac shadow in the wood.
What scent of evil on the good breezes blown
Troubled her heart? It teased her, but evaded.
Something (past any life that was her own)
Told her this far scent was the smell of death;
And so she trembled, shaken with her breath,
Restless with panic of catastrophe.
For now like bugles of death's reveille,
Suddenly, terribly, in jangle blown,
She heard the faint far baying of the hounds,
Over the thickets and the boulders shaken.
Nearer and nearer still those floating sounds!
And yet it seemed her feet would never waken.
Her mother was not there to say: "Each first
Hunt of our lives will always be our worst."
She thought a fawn had never feared before!
Her soft brown eyes were piteous pools of fear;
The wood was suddenly a lair of war
That had been yesterday so safe and dear.
Then suddenly God nudged her—and she knew
At least her strong heart and swift limbs were true.

E. Merrill Root

THE SHINING SWORDSMAN

Who has not dueled with Life,
The shining swordsman?
Who has not seen the blood flow
From the sensitive tissues of the soul?

Who has not in after years worn the scars
The swordsman has inflicted
And tried to wear them
Not as branding marks of defeat
But badges of enduring truimph?

Lucia Trent

FOR A BEREAVED POET

Words of a poem may not come
When grief has made the heart grow numb,
But hope will bloom where sorrow grew
And time will let the music through.

Lucia Trent

The Sunday School Lesson

By Russell E. Rees

August 7
The Exiles in Babylon
Daniel 3; Psalm 137:1-6;
Jeremiah 29:1-14

It would be hard to imagine a ore disheartening experience than at which came to the people of dah when they were exiled to bylon. Their ancestors had come Canaan believing that it was od's will that this land should be eirs. Then through the centuries, e dream had faded, only at last end in this terrible nightmare.

The feelings of the people are ctured in Psalm 137, "By the aters of Babylon, there we sat wn and wept, when we re-embered Zion." They could no nger sing the songs of Zion, and eir harps were stilled in this range and hostile land. One ought and one alone possessed eir minds—Jerusalem, Jerusalem.

If the hope of the people was be restored they must find meone or something in which to lieve. The heroic stories of Daniel d the three Hebrew children ere designed to bolster up the agging spirits of the exiles. First was to urge faithfulness to their aditional worship by telling of e refusal of Shadrach, Meshach d Abednego to bow down, under reat of death, to the idols of abylon. Second it told in dramatic rm of God's care for his faithful ies. And third it contained a omise of revenge upon their emies, to all who stood true to eir faith.

So far this is a typical hero story, ith overtones of ultrapatriotic otivations. One needs to read the rallel account in Jeremiah to see e picture in its true setting. In e despair of the moment all that me of the exiles could think of as revenge and restoration. Jere-iah emerges as a great religious ader by his wise counsel. His ord to the exiles was to build mes, plant vinyards, live at peace their new community. They were take wives and beget children, at is, go on living as best they uld in the same way they had ved in Jerusalem. And moreover ey were to "seek the peace of e city" in which they now lived. r, promised the prophet, "In the ace of the city, ye shall have ace." He cautioned them against tening to the prophets who prom-ed an early return to Jerusalem, ying that the exile would last for many years.

Here is wise counsel. Too often in the world's history, men have been told to look forward to some rosy future when men's problems would all be solved, and men could live without struggle. This is spurious advice. Today is the only day we are sure about, in terms of physical life. If men cannot live well in this year of our Lord, 1955, they will never live well in any age. If we cannot seek the peace of the city in which we live, we would not seek it even in the New Jerusalem. Build, plant, dwell, said Jeremiah. Try to make the place you now occupy the best possible place in which to live.

If the Jewish exiles triumphed at all in Babylon it was because they found out how to live at peace in a strange land, and they so outlived their neighbors that again and again the rulers had to remark on the courage, the fidelity, the good sense of the exiles. In the end this opened the door for return and restoration.

Questions: 1. What are the rewards of faithfulness to one's convictions and moral principles?

* * *

August 14
The Courage of Daniel
Daniel 5:17-28

"It is not right to eat meat or drink wine or do anything that makes your brother stumble" is the conclusion of St. Paul. This gives life its true setting, and provides a basis for judging the many vexing question which arise.

Belshazzar was the last of the Chaldean kings who ruled Babylon. It is not at all clear that he was the son of Nebuchadnezzar. The picture painted in the book of Daniel is a typical one of a nation grown rich and powerful, having no more conquests to make, and now resting in opulence upon past victories. Having lost any real purpose in existence, the rulers gave way to excesses of all kinds, they indulged in moral looseness, spent much time in drunken orgies, lived in wanton extravagance, and thus undermined the physical, as well and the moral, stamina of the nation.

Against this backdrop of oriental extravagance and immorality, stands the figure of Daniel and the three Hebrew children. Daniel had come from the simple Hebrew morality into a land of quite different habits and standards. The question is, will the exiles stand true to their moral anchorage, or will they yield to the temptations of this new land. Daniel is painted as the incorruptable youth under serious temptation.

There is an underlying conviction here that needs to be dug out and exposed to view. It has to do with the question of the life of nations and peoples. The writer of this document had one central conviction, namely, that nations fall because of the abuse of power by the rulers. Nebuchadnezzar had done some worthy deeds, says the writer, but when he came to his great power, he abused it and fell into evil ways. Belshazzar had fallen even farther into evil. This is dramatized in the story of the feast where wine flowed freely and excesses were encouraged. In the midst of the revelry the strange writing appeared upon the wall, and when interpreted by Daniel, meant the end of the Babylonian kingdom.

Daniel stands then as one in a long line of courageous men who have stood their ground under fire, held true to convictions, and even in the face of death, have not given in. Like Martin Luther, at Worms, crying, "Here I stand"; and like William Penn, on trial in England, refusing to be intimidated; like George Fox, turning down the offer of Cromwell for a position in the army; and like many other lesser known heroes, Daniel is given to us as a young man who won through by his loyalty and courage.

But underneath this hero story is an analysis of the rise and fall of nations. The causes of national decay are complication no doubt. But Hebrew historians were sure of this, that moral decay was a sure predecessor of failure. And almost always one of the signs of coming decay was excessive drunkeness. Dr. Alexis Carrel agrees when he writes, "There is a definite relation between the alcoholism of a community and its intellectual decay."

The abuse of power, in the form of oppression abroad and injustice at home, are related to the luxurious extravagance which arises in the wake of too great prosperity and too little sense of responsibility.

Questions: 1. What dangers do you see in the great prosperity we enjoy, while much of the world is in need? How can we avoid misusing the power we have? Which of our internal social problems do you consider most serious?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Farming with Spiritual Motives Our Oldest Men's Organization?

This report on the remarkable forty-one year record of service by the William Penn Brotherhood of Mooresville Meeting was written by the pastor, James R. Furbay, at the request of the national Quaker Men organization. So far as known, no other Quaker Men's group has been active continually over such a long period of time. — Merritt Murphy, Secretary of "Quaker Men."

The William Penn Brotherhood of Mooresville (White Lick Monthly Meeting of Western Yearly Meeting) claims the distinction of being the oldest Quaker Men's organization in America. At least, this brotherhood will hold to this claim until some other men's group can establish an earlier date for their organization. This local unit of Quaker Men first began meeting in 1914 and was formally organized in March, 1915.

Action Matching Needs

The organization from the very beginning had a deep religious motivation, primarily to aid in the building up of the spiritual life of the meeting. The earliest undertaking was to cut the weeds in the spacious grounds about the meetinghouse. The minutes also show a concern about the sick and needy of the community. Committees were appointed to do visitation and to bring material aid to needy families. Another task which was undertaken was to encourage and stimulate attendance at the regular meetings . The brotherhood has served to provide a service outlet for the men and boys of the meeting.

The minutes from past years show considerable variation in both membership and vitality. At no time has it been entirely laid down. It has sought to include boys as well as men in its activities, but has only partially succeded in this objective, due to the fact that it has been difficult to develop a program of interest equally to men and boys.

A New Era of Vitality

The vitality of the brotherhood has reached a new peak the past few years, during which it has taken on some major projects. A purpose during recent years has been to provide opportunities for greater fellowship among the men, and to develop various projects which would provide funds for improvements in the church property.

Frank Salzarulo Photo

FARMING WITH A SPIRITUAL MOTIVE . . . Rear (left to right): J. R. Furbay Edward Meredith, Herman Gregory, Herschel Coleman, Vance Keller, Will Henley Dwayne Copeland, Wilbur Newlin, Jean Gregory. In front: Jack Davis, Lee Copeland Leonard Hadley and Claire Sellars.

A farming project, started two years ago, has developed into the largest undertaking of the brotherhood. Last year the men undertook to rent and plant a farm of 70 acres of tillable land. In spite of the extremely dry season, the men were able to net about fifteen hundred dollars from their work. Encouraged by the success of the project last year, they undertook this season the farming of two farms and parts of two others, or a total of 140 acres.

The organization appointed a Farm Committee to manage the farm project. The following men are on the committee: Lee Copeland, chairman, Wilbur Newlin, Sumner Sellars, Leonard Hadley, and Ross Truax.

On the day set for plowing, twenty men turned out, with a dozen tractors and other equipment. Most all of the land was plowed in two days, and was planted in a like time. The crops planted were corn and soy beans.

Men Help to Build the Church

A stimulus for the men's projects has been the need of funds to build the new Memorial Hall addition to the meetinghouse. The new construction, now nearly completed will provide much needed educational and social facilities, including class rooms, nursery, rest rooms, library, a modern kitchen and a dining hall with stage.

Most of the funds raised by the brotherhood have been turned over to the church building fund. Besides the farm projects, the men with the assistance of the women have put on several successful fish fries and an auction sale.

The women of the meeting have also helped greatly by preparing meals and serving them to the men where they were working on the project. The women have also carried on many projects of their own.

The farm editor of *The Indianapolis News*, Frank Salzarulo, hearing of the farm project, came out and wrote a feature article for his newspaper. Among many other things he said: "The whole project shows a wonderful spirit of cooperation."

From Amsterdam to Kaimosi

By Dr. Horst Rothe

Horst Rothe writes here of the urney of the Rothe family from msterdam to their mission home Kaimosi, Keyna, Africa.

After a strenuous and not pleas-nt journey in an overcrowded em-rant ship from Amsterdam to apetown, we landed November 5th. Capetown offers a curious ontrast, of the old and new in chitecture, lively traffic and rest-

Dr. Horst Rothe in his home at Kaimosi, Keyna.

ul contemplation, like that of the lderly Friend who builds violins n hours of leisure, and of condi-ions of the rich and the poor. The oor whites are a particular ex-erience, since we are only used to llow Africans to run about in torn lothes and live in dismal shelters.

All the time we were stopping nywhere, we were asked by trangers about the particulars of ur Volkswagen Campaing Van; he neat appearance and the living oom interior caused much com-nent. Inge and I left the children omfortably sleeping in the van of evenings while we made short risits or talked over the events of he day. One evening we spent ogether with some German riends in the garden of our hotel. When we returned, we found that thief had messed up one room f the van completely, torn out all lothes and opened all suitcases. Rolf and Rainer were deeply asleep. In the other room Rosalind woke up, and later she was able to describe the thief to the police of-icer as a brown woman. She told now the woman had come in through the door, but much to Rosalind's digust, had left by the window, a breach of ettiquette which Lindi could not forgive.

We drove along the beautiful "garden route" to Port Elizabeth, but on November 20th we had a severe accident in King Williams Town. Only at the last moment did I see a half-hidden STOP sign. This meant to stop traffic on the National High Road on which we were traveling, in favor of traffic on a local side road. I jammed my brakes, and had I not done so, nothing would have happened. A car made for us at high speed, the driver did not use brake or alter the course, so the car hit our rear wheel. Friendly hands took the whole family into a hospital. Inge was bruised in many places, so was I. I had two broken ribs, but only realized it two weeks later. Rolf had been protected by his mother from all harm. Rainer had a wound in one eye, and Rosalind had suffered no harm but shock. It turned out that the lady who was driving the other car was driving without license and without brakes.

Before ever driving our car in Capetown, I had fixed a full-cover insurance, for I knew what driving in Africa is like. The insurance took care of car repairs, but they lasted more than a month. Our car was taken to East London, a beautiful seashore resort. There we found a real home in the students' home of the Dutch Reformed Church. There we found charming friends and some days of fellowship and relaxation. Then Inge and the children embarked on the new Italian MS AFRICA for Mombasa. When they arrived in port, our new secretary, Fred Reeve, and Inez Reeve met them and took them home to Kaimosi.

On Christmas Eve, one month after the accident, our car was ready for the long journey of 3500 miles which I had to make. So I drove off, and spent Christmas day on the roads of South Africa. In Rhodesia one night I came to the Lumbwa river. The bridge was deep under water twelve feet I was told. It is good to have a camping car. So I had supper, radio, more talk of rain, and a good sleep. Next morning after a detour of 100 miles I found another bridge up the river, where the water was just a little over the bridge, but I made it across.

The last night of the old year I drove through tropical rain. On New Year's day, in the first hour without rain I had seen for a week, I drove across the Zambezi river into northern Rhodesia. This is wonderful wide country, and should have a great future. When I reached the Tanganyika border, I gave up all hopes of good roads, for they are winding, narrow, dusty and corrugated beyond imagination. You think your car must bust, but mine did not, never did it fail me.

All of those big names on the map are just hamlets, twenty Indian bazaars, some government houses, two filling stations, then three hundred miles to the next village, a day's journey if you are tough. Wild mountains, jungles, steppes, brown rivers infested by crocodiles, sometimes roads and fields full of locusts, thousands of them drumming against your windshield, and you see zebra, giraffes, wildebeast and all sorts of bucks. I always slept in the car, alone, with no gun, in complete peace. I cooked all my meals. I was alone, but hardly lonely. Everything and everyone was friendly, except those roads. But this vastness shows beauty beyond imagination, wild and fascinating. This is Africa, it takes your heart. Nine hundred miles through Tanganyika. As I crossed the border I experienced a violent sand storm. The sun was dark red from the clouds of dust high in the sky.

At Nairobi on January 7 I learned that my family were safe at home, so off I went, and made it to Kaimosi the night before Inge's birthday. My family were overjoyed, and so was I. After nine months of travel on three continents we are together again at home. Our thanks are due to our Lord, who gave us His protection.

Now we are back in our old life, but it is different and more beautiful. We live in expectation of our new house which is to be built this year. We are two doctors now at the hospital, and we share work, sorrows and joy.

(To be followed by an article about the hospital.)

Friendly Life—Far and Near

A Quarterly Meeting attended by 323 Friends and 1,118 dogs has been reported. This must be some sort of Quaker record! Where? At Noorvik, Alaska, last March. Due to a snow blizzard the meetings were postponed one day, but what did that matter to consecrated Friends? They stayed one day longer, a total of four days!

* * *

The Missouri Valley Conference of Friends will be held September 3-5 at Park College, near Kansas City, Mo. Their experience last year at Omaha with seventy-four reservations, was a pleasant surprise and gives them hope for another successful gathering.

* * *

A number of pastoral changes will take place in the next few months. Lewis Savage will leave Leesburg Meeting, Wilmington Yearly Meeting, to go to Wabash in Indiana Yearly Meeting. Keith Sarver of Wabash will go to Yorba Linda, California, to replace Paul Miller who is going as a missionary to Alaska under California Yearly Meeting. John Harvey will leave Fairview Meeting of Wilmington Yearly Meeting, going to New Castle, Indiana Yearly Meeting.

* * *

Among the varied points of view expressed in *The Friend* (London) the following will be of peculiar interest to American Friends: "Of the many thousands who have made their decision at the Wembley Stadium meetings of Dr. Graham, a small number have asked to be put in touch with Friends. The Central Board for Conscientious Objectors has received a number of inquiries from young men who have found their lives changed after previous campaign meetings of Dr. Graham, and who as a result have formed a conscientious objection to military service."

* * *

Haverford College honored Chester L. Reagan at its commencement exercises with an honorary Master of Arts degree with the citation, "Careful, sensitive administrator of the Moorestown Friends' School for over a quarter of a century, constructive citizen who throughout his life has been an effective interpreter of the spirit in action." He has been principal and coach at Spiceland Academy. He was also coach at Earlham College for one year. He was selected as "Citizen of the Year" by the News Chronical of Moorestown for 1954.

* * *

The Young Friends Committee of North America has been asked to publicize a Youth Conference of the National Social Welfare Assembly, to be held at Oberlin College, Sept. 8-13, 1955. An invitation has been extended for at least ten to fifteen Young Friends to attend, and the Young Friends Committee felt, after discussing this at its spring meeting, that this is something to which Young Friends should give serious consideration. The theme is "Freedom in the Balance," and the aim is to bring together youth from all parts of the country and from all major churches and social service organizations, for discussions of our responsibilities in community and world affairs. For further information, Young Friends are urged to write to David Potter, Camp Onas, Rushland, Penna.

* * *

The Board of Directors of the Rural Life Association has granted a four months leave of absence, May 1 to August 31, to Stanley Hamilton, executive secretary. It is understood that Stanley Hamilton has the option of returning to the work of the RLA September 1, 1955, if he so desires.

He has been offered a position on the national staff of the Farmers' Educational and Cooperative Union, as educational director of the central region. He is at present working with the state Farmers' Unions in Indiana, Illinois, Kentucky, Michigan, Ohio, and Pennsylvania. His work is similar to that which he has been doing for the past twelve years with the RLA.

The Farmers' Union is a firm advocate of the family farm and the rural church. It is especially strong in the Dakotas, Minnesota, Wisconsin, Wyoming, Colorado, Montana, and Oklahoma. It has been organizing in the corn belt only during the past two years.

The personnel committee of the RLA, Chairman Daryl M. Parker, Hollansburg, Ohio; David Telfair and William Wildman, Richmond, Indiana; and Vernon Dull, Brookville, Ohio, are seeking a person to carry on the work of the RLA for the four months period.

* * *

New Burlington, Ohio, Wilmington Yearly Meeting, a rural meeting, is seeking pastoral leadership. Duane Somerville, who has been serving the Meeting in that capacity while a student at United Seminary, Dayton, Ohio, has now returned to his own conference.

* * *

Donald Spitler, General Superintendent of California Yearly Meeting was the speaker for the commencement exercises of Pacific Bible College, Azusa, Calif., held May 27. Among the many degrees awarded was the honorary degee of Doctor of Divinity presented to Donald Spitler and T. Eugene Coffin, President of th Board of Trustees.

* * *

In the autumn of 1955 Lincoln Schoo Providence, R. I., is initiating a capit funds campaign under the leadership c Mart & Lundy of New York City an Canton, Ohio.

Friendly Fellowship

GASPORT, NEW YORK—Friends of Gas port Meeting in New York celebrate their Fiftieth Anniversary on Saturda and Sunday, June 4 and 5. They bega with a banquet in the church dining roo served by the Dysinger Baptist Church.

The evening program began with th playing of chimes followed by an orga prelude by the youngest living Charte Member, Julia Hull Winner. Florenc Hull Reef, the oldest living Charte Member, presided over the service.

The other living Charter Members ar Laura Hull, Ruth Hull Harkness, Alber Hull, and Warren Hull (of "Strike I Rich").

Several former pastors were present and each spoke briefly of his memories o the Meeting. They were: Vernon Kuehn Penn Yan, N. Y.; Harlan Stenger, Mar ietta, Ohio; and Donald Deer who ha been accepted by the American Baptis Mission Board to go to the Belgian Con go as missionary.

Other guests who spoke were Levinu Painter of the Friends Meeting at Collins N. Y.; George Badgley, Executive Secre tary of New York Yearly Meeting; an Eber Russell of Perrysburg, who was th first Sunday School Superintendent o Gasport Meeting.

In the Sunday morning service, ther were three ministers: George Badgley spoke on what the Meeting had done i relation to Friends' work as a whole Harlan Stenger spoke on the general in fluence of the Meeting; and William Bix by, the present pastor, spoke on what th Meeting has meant in the community.

KOKOMO, INDIANA—June was a montl full of young people's activities at Unio Street Meeting. Special recognition wa given to our nine high school graduate on June 5. We were fortunate in havin Mildred White with us that Sunday, an she brought a message especially appro priate and inspiring for such a service Edith Dixon, on behalf of the Monthly Meeting, introduced the graduates an presented each one with a copy of th Revised Standard Version of the Bible Our nine graduates this year were: Judy Bohannon, Sue Butcher, John L. Evans Jo Anne Fierke, Janet Alexander Hulet

ne Ironmonger, Myra Klingerman, orge Pavey, and Bill Thatcher. The chil- en added to our Cradle Roll during the st year were dedicated at the meeting worship on June 12. This service was very moving one, and all present felt ivileged to have taken part in it. For e children between Cradle Roll and gh school graduation age, the June ac- ity at Union Street was Daily Vacation ble School. On June 12 the Bible school rkers received special recognition and dication during Sunday school devo- ns. The two weeks of daily sessions at followed were very rewarding, with good attendance participating in the eresting craft work and inspiring les- ns.

WANTED: A PLACE TO SERVE

Friends Minister. Graduate, Friends iiversity; 1 year Hartford Theological minary. Fourteen years' experience as stor in Indiana, Nebraska, and New igland Yearly Meetings. Last two years voted to work in state correctional in- tutions.

Delegate to Friends World Conference 1952. Write

Rachel A. Osborn
Gonic
New Hampshire

BIRTHS

HAMMER—To Douglas and Joan Ham- er of West Union Friends Meeting, onrovia, Ind., a daughter, Susanne izabeth, on June 13.

ENGAGEMENT

James and Margaret Hunter announce e engagement of their daughter, Eliza- th, to William Louchs, son of Dr. and rs. Emerson Louchs of Pennington, N. J.

MARRIAGES

BECTON-CASEY—Jean Casey, daughter Mr. and Mrs. Luby Randolph Casey, id Harrison Clement Becton, son of Mrs. eorge Harrison Becton at Goldsboro, N. , Friends Meeting on June 11 by Frank Long.

BUCKINGHAM-ROBINSON—Norma Char- tte Robinson, daughter of C. J. and El- n P. Robinson of Wilmington, Ohio, to sa Thomas Buckingham III, son of Asa id Florence Buckingham of Poplar idge, N. Y., at Wilmington Friends Meet- g on June 7, after the manner of riends.

HAGEE-STEMBEL—Barbara Stembel to harles R. Hagee on June 11 at Moores- lle, Ind., Friends Meeting by Albert L. opeland.

MASSELL-PERERA—Sylvia Brinton Perera, aughter of Charles Allen and Ruth rinton Perera of Scarsdale, N. Y., and regory James Massell, son of the late lordecai and Mary Levine Massell of ilna, Lithuania, at the home of the ride's parents.

DEATHS

ALLEN—Elizabeth Clark Bromley Allen on May 31 at Philadelhpia, Penna., aged 91. She was the widow of William Chas. Allen.

CADBURY—Benjamin Cadbury on June 24 at his home in Moorestown, N. J., aged 81. Surviving are his wife Anna B. D. Cadbury and two sons by his previous marriage with Anna Mary Moore of Rich- mond, Ind., Joseph Moore Cadbury and Benjamin Bartram Cadbury, and four grandchildren.

GILLETT—Henry Tregelles Gillett, M.D., on June 26 at his home in Oxford, Eng- land, aged 84. Henry Gillett, with his wife, Lucy Bancroft of Wilmington, Dela- ware, and others, has been instrumental in rebuilding Oxford Meeting during the last fifty years, and in the building of the new Meetinghouse in St. Giles Oxford which opened last March. His visits, with his wife, will be rememebred by many Friends in the United States.

HOBSON—Herman Hobson on May 7 at Dublin, Ind., aged 71. He was born July 27, 1883, to Orlando and Leanah Hender- son Hobson. His mother was a well- known Friends minister for many years. He is survived by his wife Inez Hobson, a son Merle, and a daughter Martha, all of Dublin.

KING—Bertha E. King on June 12 at Towson, Maryland, aged 76. Born Janu- ary 27, 1879, near Richmond, Ind., she was the daughter of Edward and Mary E. King, and was a birthright member of the Society of Friends. She was a mem- ber of West Richmond Friends Meeting from its founding, and changed her mem- bership to Homewood Friends Meeting in Baltimore in 1932. For a number of years she was custodian of the valuable Yearly Meeting records and was recorder of Bal- timore Quarterly Meeting until her health failed the last two years.

WORRALL—Edgar S. Worrall on March 18 at St. Paul., Minn., aged 70. He was a birthright member of the Society of Friends, first at Howard Lake, Minn., and later in Minneapolis. He retired recently after having been a lease draftsman for the Industrial Division of the Northern Pacific Railroad Company for forty-three years. He was active in religious work in his own meeting and as a member of the board of the Greater Council of Minne- apolis Churches. In his early years he was an active member of the Christian Endeavor Society where he made many friends both in the city and in the state. For years he conducted or helped to con- duct Sunday evening services at the Un- ion City Mission. He is survived by two sisters, Ruth and Lucia Worrall, both of Minneapolis. Richard Newby conducted the memorial service and burial was in Friends section of Lake wood cemetery.

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Westtown School, Box 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 103th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado — Friends Church, Orchard Avenue, and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:3 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 1 a.m., Scarsdale Friends Meeting, 133 Pophan Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E 80th St. and 24th Ave., N.E. Bible School 9:45 Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.: Worship 11 a.m.; Study 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 13 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

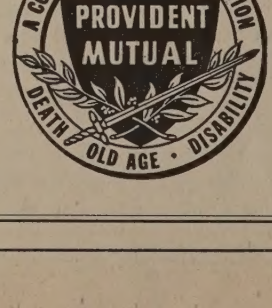
Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar C Marshburn, Clerk; Robert E. Cope, Minister Phone 43-467.

Wichita, Kansas—University Friends Church University Ave. at Glenn, Church School 9:3 a.m. Worship 10:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m Ministers: Harold Walker, James Thomas, Lei Gordon. Office phone, AMherst 2-3373.



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